particular relation. The naming ceremony is as follows:—When the child can run about a small ram is chosen and killed by the women of the village and eaten by them (and not by any men). The child is then given a name which is chosen by the assembled women. It is usually named after some friend of the family either living or deceased, and great care is taken that the person after whom the child is named is (or was) good-looking and of good character, as otherwise the child would grow up ugly and of an evil nature. This is the name used by the family and by friends, but after initiation a boy is always called "Son of 'so-and-so,'" and not by his own name (except by his family). After a man is married and has named some of his own he is called "Father of 'so-and-so.'"

Tooth Extraction.—As soon as a child of either sex has cut all its milk teeth the two central lower incisors are knocked out, and this operation is repeated when the permanent teeth grow. There is no ceremony attached to this removal of the teeth, which is performed with a small, sharp two-edged knife. The reason given for this practice is, that in the case of any illness, if the patient keeps his mouth tightly closed, water and gruel can be poured in through the hole so formed.

Ear Piercing.—At the age of about 6 or 7, children of both sexes have holes pierced in the cartilage round the upper part of the ear, and as soon as the boys start herding cattle and the girls start drawing water they have the holes of the ears pierced. Ears are pierced in order to prepare them for carrying ornaments, and the holes are stretched to the size which the individual requires by means of a gradual increase in the size of the inserted stretching plug of rough wood.

Games.—All sorts of childish games are played by the children during their early days, but I could not obtain any details from my informants.

Clothing.—From a very early age children are given small bits of skin as clothing, and the boys have small aprons made for them.

Food.—The food of children is the same as that of grown-ups and is restricted to milk, fat, and meat, as no crops are grown.

Part II.—Seniority.

Herding.—As soon as they are considered old enough (and this depends upon the number of other boys in the family available for this work), boys are sent to help herd the sheep and cattle, and they continue to do so until they are old enough to start preparing for initiation.

Sex Life.—Initiation is often delayed until some little time after puberty, and it is not considered in any way wrong for these boys to begin indulging sexually as soon as they like, provided that they observe certain restrictions. They may do as they like with the younger girls in the neighbouring villages, provided, of course, that they observe the law forbidding sexual relations with any member of their own sub-clan,

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and also provided they avoid such young girls as are attached to men in the warrior classes. That these young uninitiated lads even try to have intercourse with married women is certain, as there is a special penalty provided for women who so debase themselves. (See Marriage.)

Preparation for Initiation.—No boy is allowed to think about preparing for initiation until he can show a growth of facial hair indicating puberty. Boys are always very anxious to be initiated as soon as possible, and as soon as they consider that they can make a reasonable claim that they are old enough, they form themselves into groups of anything from six to a dozen, dress themselves in new soft skins, and, taking with them bows and arrows, go out on a tour of all the villages of the district announcing that they are candidates for initiation and demanding presents. These groups are called *olamal*, and by long custom they must be given anything they ask for which is within reason.

Custom dictates that they shall ask especially for honey and lyrax-skin karosses, and these they take and present to senior and influential elders belonging to various circumcision groups, at the same time requesting them to bring up the question of their initiation at the councils, and to make all the necessary arrangements. There is often a delay of anything from six months to a year before the consent of the councils is obtained and arrangements are set on foot. In the meantime the groups of boys continue on their visiting tours collecting more presents as further persuasion to the elders to do as requested, and fresh groups of boys are formed and add themselves to the number of the candidates for initiation.

During the whole time that these *olamal* groups are wandering about from village to village they may sleep with any of the uninitiated girls in the villages which they visit (even those who are attached to young warriors), provided that they observe the normal restrictions of the warrior classes.

Ceremony of Eating the Ox by the Horns.—When at length the elders have consented to proceed with the initiation ceremonies, those elders to whom the presents of honey and lyrax-skins were given make the necessary arrangements for the ceremony of eating the horns of the black ox. These elders select a village of some elder of the Loiboni sub-clan (the ox must always be supplied by a member of this sub-clan), and demand a black ox without any defect and without any trace of other colour on any part of its body. Should the owner of the selected village not possess such an ox he must obtain one from another member of the Loiboni sub-clan, and if he cannot do so he must obtain it from another clan by purchase or exchange, and present it to the elders. This ox is called *engiteng*.

When the ox has been procured, a special village is built near where the ox was obtained, and a day is fixed for the horn-eating ceremony. Only those of the candidates for initiation whose fathers took part in a horn-eating ceremony are allowed to take part; the rest of the candidates cannot do so, but stay at their homes while the ceremony takes place.

Summary of Warriorhood.

From boyhood upwards to the Elders' stage there are the following recognized stages, each with appropriate " rites de passage," except in the last stage.

(1) *Candidate Stage.*—After the boys have attained puberty, as shown by the first signs of hair growth on the face, they form bands who wander about the country receiving presents, and finally there is the boys-raising ceremony, after which the candidates are circumcised and enter the novice stage.

(2) *Novice Stage.*—No sex life is permitted to novices, who during their novitiate wander about with bows and arrows shooting birds for head-dresses. This stage is concluded by a head-shaving ceremony, after which the novices enter full warriorhood.

(3) *Junior Warrior Stage.*—This is a period of roughly nine years from the end of the novitiate. During this time—with certain exceptions—no warrior may shave the hair off his head. Life is in the manyatta. This period is concluded by the *Eunoto* ceremony and a general head-shaving which marks the entry into the senior warrior stage.

(4) *Senior Warrior Stage.*—Warriors remain in this stage until there are two age-groups in it, and then transfer to the Elders' group. Transfer from the senior warrior stage to the Elders' stage cannot take place unless there are two age-groups ready to move up together.

Part IV.—Girlhood.

Work.—As soon as girls are old enough to do so, at the age of about seven, they start helping their mothers and sisters in the general work of the village, sweeping out the huts, milking the cows, nursing the children, drawing water and moving skins. There is, however, one sort of work which is never done by any uninitiated girl, and that is getting firewood. This work is specially reserved for married women. The girls' work may either be in the home village or else in a warrior's manyatta, should they have brothers living in a manyatta.

Sex Life.—From a very early age indeed the young girls imitate the general atmosphere of Masai sex life. As already mentioned, those of them who have brothers living in the manyatta sleep from a very early age—long before puberty—on the same beds as couples indulging in sexual intercourse; and even those girls who live in the home villages learn all about such matters at a very early age owing to the fact that they always sleep on their mother's bed. As soon as ever the first signs of puberty are noticeable, girls may be asked by the warriors to sleep with them, and the question of whether there is complete intercourse or not rests then entirely with the girls. Moreover, the uninitiated boys, and especially those who live the villages as candidates for initiation, expect any young girls who are not already

[E3] attached to the warriors to sleep with them. In fact, we may say that for the girls
[E4] are life starts before puberty and continues (with no such period of sexual prohibition
as the boys have during the novice stage) until they are initiated. There is one
important restriction, however, as far as the girls are concerned, and that is that
[E34] sexual intercourse with married men is entirely prohibited before initiation, and is
considered a very serious offence.

[E4] *Menstruation.*—Menstruation is not looked upon as causing uncleanness, and
there are no special rules and regulations attached to this condition, but, on the other
hand, during the actual menstrual period a girl should refuse all invitations to
sleep with men or boys. There is no restriction of work during the menstrual
[E10] period as there is among some Bantu tribes, but a girl or woman must wash her
hands before milking if she is menstruating.

[E5] *Conception.*—There is a general belief (as already mentioned) that conception
can only take place if there has been full sexual intercourse during the five or six
days immediately following the menstrual period, and although there is no special
teaching about this, girls grow up with this knowledge and take care not to allow full
intercourse during the few days immediately following menstruation. Occasionally,
of course, a girl does allow sexual intercourse at this time, either because she is
carried away by sexual desire, or because she deliberately wishes to conceive for
some reason or another (see Wastebrood). In the former case she will try to
bring about abortion.

[E7] *Abortion.*—If a girl finds that she has conceived and wishes to induce abortion
she sends for the man whom she considers responsible and tells him about it, and he is
bound to help her.

As long as her condition has not been discovered by her parents she may try
to induce abortion, but as soon as her condition is known to her parents she must
no longer try to do so. Abortion is brought about by means of a stick of special
wood which can only be obtained from a medicine man. This stick is inserted into
the vaginal passage and is said to be an absolutely certain abortifacient. This is the
only method used.

[E27] [E28] [E29] *Penalty for Conception.*—If an unmarried girl conceives and her condition
becomes known she must immediately be initiated. In the normal way (see below)
her initiation would take place at her mother's home and the necessary arrangements
would be made by her father, but if she is to be initiated because she is with child
the onus of all the arrangements is shifted on to the man who is responsible for the
girl's condition, and the ceremony must take place at the man's village. This does
not, however, mean that the man will have to marry her because of this, but he
may do so should both parties desire it. He only must the man arrange for her
initiation and pay all the costs of the ceremony, but he must also give one heifer
and a quantity of beer to the girl's father, " because he has prevented the latter